

A
S E R M O N

PREACHED AT
S. PAUL COVENT-GARDEN.

On the late Day of

Fasting & Prayer.
NOVEMB. 13.

By SIMON PATRICK, D.D. Rector of the said
Parish, and Chaplain in Ordinary to his MAJESTY.

IMPRIMATUR,
Nov. 23. Guil. Jane, R.P.D. Hen. Episc. Lond. a
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STATION

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STATION OF CONVEYANCE

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NOVEMBER 11

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TO THE
Inhabitants

OF THE
PARISH of S. Paul Covent-Garden.

THIS Sermon being Printed, meerly because many of you have desired it; I hope you intend it shall not lose its Fruit, but be imprinted in your Memories, and on your Heart. It is plain, as becomes the Habit of a Mourner; but what it wants in Ornament, it makes up, I trust, in honest affections, and substantial endeavours to do you good: and if it be received into honest and good hearts, may conduce much to your happiness here and hereafter. I pray God it may; and beseech you every day to commit the custody of your selves, so seriously unto him in well-doing, that you may every one of you be

The Epistle.

able to say boldly, *The Lord is my helper, and I will not fear what man shall do unto me*: Nay, you may have that comfortable hope which *S. Paul* had, and say with him, *2 Tim. IV. 17, 18. I was delivered out of the mouth of the Lyon: And the Lord shall deliver me from every evil work, and will preserve me to his Heavenly Kingdom. Amen.*

Jeremiah XLV. 9. latter part.

Yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not.



THE occasion of our solemn meeting at this time is, an **Information** that hath been given (as we are told in the Proclamation which called us hither) of an **horrible design** against the life of his **Sacred Majesty**; which must needs have drawn along with it such fatal consequences, had it succeeded, as would have endangered the subversion of the **Protestant Religion**, and **Government** of this **Realm**: which God of his infinite mercy hath hitherto prevented, and it is to be hoped will prevent for the future.

These Reasons have moved the Parliament to desire, and His Majesty to grant and appoint, that this day be set apart, for the imploring the mercy and protection of almighty God to His Majesty's Royal Person, and in him to all his loyal Subjects: and to pray that God would bring to light more and more all secret **Wachinations** against his Majesty, and the whole Kingdom.

For the obtaining these great blessings, we ought in the devoutest manner to lift up our hearts and our hands (as this Prophet speaks elsewhere) to God in the Heavens: Acknowledging indeed that we are a very sinful Generation, a people laden with iniquity, who deserve, if he should punish us according to our provocations, to be utterly abandon'd by him; but humbly beseeching him, of his infinite clemency to have patience with us and spare us; and not to cut us down as barren Trees that cumber the ground, but to try us, at least a while longer,

whether we will bring forth the fruit he justly expects from us. Which though we have often promised, and not performed, and thereby made our selves the more obnoxious to his heavy displeasure; yet since he hath not taken the forfeitures we have made of his favour, but still continues it to us, nay, in a wonderful mannner defeats the attempts of those, who would subvert our Religion; we have incouragement to importune him in such words as these I have now read, and to say, though we have been false to thee and to our own vows, *Yet thou, O Lord, art in the midst of us, and we are called by thy Name, leave us not.*

Which are part of an humble deprecation of Gods displeasure, which the Prophet *Jeremy* makes in the behalf of *Judah* and *Jerusalem*: And are the fittest I could think of, to put into your mouths at this time, for the averting of Gods Judgments from this poor Church and Kingdom.

The *Jews*, for whom the Prophet was so importunate in those dayes, languished under, and were in danger to be devoured by, a most miserable Famine: which in that Country was wont to come from want of Rain, as here, in this part of the world, from overmuch moisture. Thus the Chapter begins (as the words run in the Hebrew) *The word of the Lord, that came to Jeremiah concerning the restraints*, which were upon the clouds, that is, by the command of the Almighty; who detained their showers, and so brought a dearth upon the Land.

This dearth is described in a very dreadful manner, from thence to the 7th v. But looks nothing so terribly, to my apprehension, as a famine of the word of God would do; which we may fear would have followed here in these Countreys, if God had permitted our Enemies to accomplish their designs against us. For they would have shut up the holy Scriptures from you, and laid a restraint upon that Heavenly Doctrine which hath so many years (to use the words of *Moses*, *Deut.* 32. 2.) *Dropt upon you as the rain, and distilled as the dew: as the small rain upon the tender herb, and as showers upon the grass.*

Our unfruitfulness indeed under such sweet influences of Heaven, may bring upon us this sore punishment: For we must confess,

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confels, as *Jeremy* doth in the 7th v. *That our iniquities testify against us.* They are open and apparent; they accuse us heavily, and demand judgment upon us; they plead for our condemnation and the severest executions: *For our back-slidings are many,* and we have sinned against God most grievously. And therefore, unless he will be favourable to us, as the Prophet there speaks, for his own *Namesake*, we must look for nothing but utter destruction.

That is our only hope, as it was theirs. But alas! such was the sadness of their case, that they had too much reason to fear, he who was *the hope of Israel* (as it follows v. 8.) and the *Saviour thereof in time of trouble*, would not regard them, nor take any farther care of them. For that's the meaning of those questions; *why shouldst thou be as a stranger in the land, and as a wayfaring Man, who turneth aside to tarry for a night?* That is; as one that minds not what becomes of us; no more than a man is concern'd for a place where he intends not to inhabit; but only to pass thorough, in his way to some other Country. *why shouldst thou be as a man astonied, as a mighty man that cannot save?* Or as some render it, *like one that is weary*, with his former labours and toils for the good of his neighbours, which he finds have been bestowed to so little purpose, that he hath no encouragement to do any more to help them. God seemed, that is, to be resolved to send them no more deliverance, but to abandon them to inevitable destruction; or matters were come to such a pass, that the Prophet feared he would soon be so resolved: their behaviour towards him being so ungrateful, as it gave him just cause to be *like a stranger* among them, and to imploy his power no longer for their Salvation. Only this they could say that he was not yet departed; upon which the Prophet grounds some hope he might be prevailed withal to stay with them — *Yea, O Lord, thou art in the midst of us,* &c. This was the only thing remaining, upon which they could build any comfortable expectations; and they were not without a great mixture of fear, that notwithstanding these addresses to him, he might forsake them.

How like our condition is to theirs, I need not stay to tell

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you, We have too much cause to fear lest God, who is our only *Hope*, and hath been heretofore our *Saviour*, should let us reap the fruit of our own doings, and interpose no farther for our deliverance. He shews us indeed what he is ready to do for us, if we were disposed to receive his new offers of Salvation: But we have been so little the better for what he hath wrought for us, in a long series of Wonders, that it will be no wonder if he resolve now upon another course, and be, as the Prophet here speaks, like a mighty man that cannot save; having wearied himself with unprofitable care and pains for our welfare.

But we ought not for all this, to cast away all hope in him, since it is apparent by the unexpected discovery he hath made of the horrid designs of our Enemies against us, that he is still in the midst of us; nay is desirous, if we be willing, to save us. And therefore the fears, and sad apprehensions we have, should only keep us from presuming too much, even upon this singular privilege and encouragement, and excite us to cry the more passionately and devoutly, *O Lord, leave us not*; forsake us not, Good Lord, though we are unworthy thou shouldst stay with us.

In which humble suit that we may prevail with him, I shall endeavour,

1. First, to make you sensible, what a privilege; what a Glory and Security it is, to have God *in the midst of us*: That so you may be awakened to use your best endeavours to keep him with us.

2. And you will be more excited to this, if I briefly shew you in the *Second* place, that this extraordinary presence of God with the people, will not secure them from the severest punishments, if they be disobedient to him; nor is any reason for their presumption that he is immutably tyed to them. No,

3. It will be apparent that it ought rather to be expected he should punish them, because of his care of them (expressed by this phrase,) and that he should quite leave them, if they will not be amended by those punishments, because they are insensible of his care.

4. And

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4. And how great a plague that is, I believe you will be sensible, though I say nothing of it. And therefore,

5. In the last place I shall direct you how to prevent it, by such prayers to God as may obtain the favour of his continued presence with us.

I.

The *First* of these will need no other illustration, but the explaining of these two Phrases in my Text; Thou art *in the midst of us*, and we are called by *thy Name*. By which we shall presently discern what a glory and security this was to *Israel*; and what, by a parity of Reason, we may now, upon the same account, make our boast of, above many other Nations. The explication of the latter depends upon the former, for therefore they were called by *his Name*, i. e. owned by him for his peculiar people, because he was *in the midst of them*. This alone then will require my pains to explain it. And there are *Six* expressions, which I have observed in the holy Scriptures, that testify the extraordinary presence of God among that people, (who now were in danger to be deserted by him) and abundantly satisfy us in the meaning and propriety of this speech, that he was *in the midst of them*.

1. *First*, they are said to be a people *near unto the Lord*, Psal. 148. ult. He also *exalteth the horn of his people, the praise of all his Saints, even of the Children of Israel, a people near unto him*. Which signifies a particular affection he had for them; inclining him to use them in a more familiar manner, than he did any other people upon the face of the Earth. For the rest of the world were treated as strangers, while these had the honour to approach unto him as his companions and friends. And therefore,

2. As they are said to be near unto him, so he is said to be *nigh unto them*. Which is the reason of the former; and justly esteemed by *Moses* to be a privilege wherein they excelled all mankind, Deut. IV. 7. *What Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what Nation is there so great, that hath statutes and judgments, so righteous, as all this Law which I set before you this day?* The Psalmist you read in the place fore-mentioned,

mentioned, speaks of his *exalting the horn of his people, and the praise of his Saints*; that is, making them a Nation praised, fam'd, and renowned throughout the World: And here you find what it was that made them so great and illustrious, *viz.* The gracious presence of God among them, ready to do any thing for them that they desired; as appeared in that admirable form of Government and Divine Service which he had already established in their Nation.

3. Gods nearness to them and theirs to him, was manifested in this, that *He dwelt among them, Exod. XXIX. 45, 46. And I will dwell amongst the Children of Israel, and will be their God. And they shall know that I am the Lord their God that brought them out of the Land of Egypt, that I may dwell among them: I am the Lord their God.* It was a considerable Testimony of their nearness to God, that *they had stood before him at mount Horeb*, and received the Law from his mouth: which moved *Moses* to charge them to preserve a special remembrance of this, as you may read at large in *Deut. IV. 10, 11, 12.* But though this was a most memorable, yet it was not the only, nor the greatest (because not the most lasting) token of their nearness to him. For, lest it should be thought that he was then only present among them, at that famous time and place; he was pleased to declare afterward that he would dwell among them, and settle his abode with them; that in all future successions, and whithersoever they went, they might be assured of the same Divine presence, which appeared to them at *Horeb*.

4. In order to which he commanded them to build him an House, called the *Sanctuary*, or holy place; that they might be the more sensible of his constant abode with them, *Exod. XXV. 8. And let them build me a Sanctuary, that I may dwell among them.* Accordingly he there gives directions how it should be built; and orders how it should be furnished, with a Table, and Dishes, and Spoons, and Candlestick and Snuffers, and abundance of other household-stuff: Whereof no reason can be given but this, that it might represent in the most familiar manner to the grossest souls in the Nation, that God dwelt, and, as it were, kept house among them.

5. And that it might be more apparent this was his House, and that herein he dwelt among them; this House was seated in the *midst of their Camp*, (*Numb. XI. 17. v. 3.*) and there was also a glorious cloud covered it, whereby it was sanctified to be his habitation, *Exod. XXIX. 43.* The pillar of the cloud and fire, that is, which had led them out of *Egypt*, and was the special token of his presence with them, he there promises should rest upon this House, and consecrate it to himself. And accordingly you find that as soon as *Moses* had finished this habitation, and set it up, *A cloud covered it, and the glory of the Lord filled the Tabernacle*: So that *Moses* was not able to enter into the place, *because the cloud abode thereon, and the glory of the LORD filled it*, *Exod. XL. 34, 37.* On the outside of the house, that is, there was a smoak; but within there was a most glorious brightness; which sometime broke forth in an amazing splendor, as a visible token of his presence in the midst of them. So you read in many places, which I cannot stand now to mention, that the *Glory of the Lord appeared in the cloud*; and *stood in the door of the Tabernacle*, and *appeared to all the congregation*; dazzling their eyes, and frightening them, when they were in the greatest tumults and rebellions against *Moses* and *Aaron*: For it lookt then like a consuming fire, which they thought would presently devour them.

Lastly, Gods dwelling among them was so clearly demonstrated, he was so nigh to them, and made himself so familiar with them, that he is said to be seen *face to face among them*. So you read, *Numb. XIV. 14.* Where the people being in a mutiny against the only good men amongst them, *The Glory of the Lord appeared in the Tabernacle*, and the Lord threatened to disinherit them, and had then done execution upon them; had not *Moses* interposed for them; by this argument, that the people of *Canaan* would make an ill construction of it, *For they have heard that thou LORD art among this people, that thou LORD art seen face to face, and thy cloud standeth over them, &c.* Read also *Deut. V. 4.* And when you have considered all this seriously, you will see there was reason to say that the *LORD was in the midst of them*; and in an extraordinary

any manner sensibly present to this people. They were above all others dear to him, and had the highest marks of his favour and love. None could more presume of his indulgent kindness to them, or be more assured of his tender and affectionate care, watching over them to preserve them: Unless it be our selves, who have a greater grace vouchsafed to us, and more illustrious demonstrations of his powerful presence with us, to bless protect and defend us, than the *Israelites*, though so much in his favour, could boast of.

We, whom he hath *Elected* to be his peculiar people, called to be *Saints*, and *sanctified*, excell them as much as they did other Nations. He hath *exalted* our praise far above theirs, who were heretofore so much renowned; and hath approached so nigh to us, and made us so near to himself, that we may glory in his holy Name, and say, in a far more noble sense than they could, that he hath spoken to us face to face. *For no man hath seen God at any time; but the only begotten Son, who is in the bosom of the Father, he hath declared him. And the Word was made flesh, say the Apostles of our Religion, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, Joh. I. 14. 18. God shone into the very hearts of these holy men, to give the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. IV. 6. And what they saw and heard they have declared to us, that we might also have fellowship with them; and (they protest that) truly their fellowship is with the Father and with his Son Jesus Christ, 1 Joh. I. 3. who is the image of the invisible God; and the brightness of his glory. By whom God looks upon us and speaks to us, through our own flesh: for he dwells not now, as he did among them, in a Tabernacle made of Curtains and beasts Skins, or in a house of stone; but hath made our Nature his dwelling-place. The flesh of man, is become the Sanctuary of God, wherein he will dwell for ever. As our Lord hath assured us, by sending down from his holy place, the HOLY GHOST, the Spirit of glory upon us: whereby all Christians are built together, for an habitation of God through the Spirit, Ephes. II. 22. Who hath delivered*

livered to us his Oracles in the holy Gospel ; where such things are revealed unto us as the *Angels desire to look into*, 1 Pet. I. 12. For the *New Jerusalem*, of which we are Citizens, *came down from God out of Heaven* ; and when it descended *S. John* heard a great voice out of Heaven, saying, *Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*, Rev. XXI. 2, 3.

Nor was all this proper only to those times, when Christianity was first planted in the world ; but we have still visible assurances of his gracious presence among us, and of his dear love to us : And that is, in the holy Sacrament of our Lords Body and Blood ; where he really and indeed makes himself present to all the faithful, and is in the midst of them. ' There he calls unto us, and says, See the love I bear to you. Behold ' the tokens of my everlasting remembrance of you. Believe it, ' I am with you always to the end of the world. I assure you ' hereby, that my Body and Blood shall preserve you to eternal ' life : *Because I live, ye shall live also*.

And though you may imagine this to be a priviledge common to all Christians ; yet, if the matter be well considered, it will appear that we have a peculiar Claim to this honour of being a people nigh unto him ; or may, at least, in a double regard challenge a special interest in his favour, above all those who endeavour wholly to ingross and limit it to themselves.

First, In that we have the blessed Sacrament of his Body and Blood more entirely and purely administred unto us. Whereby we are assured he is there present among us ; when-as they that depend upon the intencion of their Priests, can have no certainty of so great a blessing. We have him presented to us according to his own Institution, and therefore cannot reasonably doubt of receiving there all the fruits of his dying love : Whereas they that glory most in his favour, have an imperfect representation of him, a lame and defective ministration of that Divine Grace, which he there communicates to his people.

2. We believe also and are sure, that our Lord is so nigh us, that

that we may immediately address our selves to him, and be confident of finding access, though we take no Saints or Angels in our way to his blessed presence. We need none to intercede with him for us; like those of the Church of *Rome*, who beg the assistance of this or that Saint, (especially of the blessed Virgin his Mother) to introduce them into his favour, and to recommend them and their suits to him. Which manifestly supposes him at a distance, and not to be nigh to such Supplicants; who depend upon I know not how many men and women, whom they suppose to be great Favourites in the Court of Heaven, and whose Mediation they must use, before they can approach him.

This one thing alone is sufficient to entitle us to this privilege of being a People nigh unto the Lord, and having him in the midst of us, above all those Churches of that Communion. It is no fanisie but a real Truth; that we stand in a nearer Relation to him, and may be confident of his favour, more than they can be, who dare not go to him but by the intercession of others, whom they desire to procure them acceptance with him. Which very thing also is such an Offence to him, that I am confident it sets them still at a greater distance from him. For it is an imitation of that Worship which God abhorred so much in the Heathen world, that he sent his Son on purpose to destroy it; and to bring them to the acknowledgment of this truth, that *there is but one God, and one Mediator between God and man, the Man Christ Jesus.*

This Truth, blessed be God, we have received, and hold, as it hath been taught us by his holy Apostle *St. Paul*, *1 Tim. II. 4, 5.* And by virtue of this, our glory ought to be great in his Salvation, and we should triumph in his praise, saying, *what Nation is there so great, who hath God so nigh unto them, as the Lord our God is, in all things that we call upon him for?* We may lawfully look upon our selves (and most thankfully acknowledge it) as having the most High in the midst of us after a peculiar manner; to bless, save and deliver us; in one word, to be our God and singular Benefactor. Which as it is the greatest glory, so it was ever accounted the greatest safety and security

(*Zach.*

(Zach. II. 3.) For if God be for us, as the Apostle speaks, *who can be against us?* We need not care, that is, who opposes us; nor fear what man can do unto us: But though all Nations should compass us about (as the Psalmist speaks, *Psal. CXVIII. 10, &c.*) we might say with the same courage and resolution that he doth (could we but be assured that God is with us) In the Name of the Lord will we destroy them. *They compass us about, yea they compass us about, but in the Name of the Lord will we destroy them. They compass us about like Bees, but they shall be quenched as the fire of thorns, for in the name of the Lord will we destroy them. They may thrust sore at us, that we may fall; but the Lord will help us. The right hand of the Lord shall be exalted, the right hand of the Lord shall do valiantly. we shall not dye but live, and declare the works of the Lord.*

This is such a satisfaction that it is a wonder we are not all more solicitous to secure the Divine presence with us, whereby we might live not only safely but confidently, without those fears and dreadful apprehensions that are apt to possess and terrify us. Which would all vanish, could we but rationally hope that we abide under the shadow of the Almighty, and could say of the LORD, *he is my refuge and my fortress; my God, in him will I trust. Surely he shall hide me from the Counsel of the wicked, and from the insurrection of the workers of iniquity.* There is not a Man of us, one would think, but would put away all other fears, and dread this alone, lest God should not be with us, did we not presume too much of his favour, and vainly hope for his continued protection, though we be so negligent, as to remain utterly insensible of what he hath done for us, and to take no care to behave our selves worthily as becomes those who have the honour to be so nearly related to him.

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Let me therefore briefly awaken you, as I propounded in the *Second* place, to a due use of Gods singular grace to you: by representing how far the extraordinary presence of God among a people, will be from exempting them from the severest punishments, if they prove ungrateful and disobedient to him. There is so little reason for any presumption of such immunity,

we may rather justly expect, as I said in the *third* thing I propounded to your consideration, (which for brevities sake I shall joyn with this) that he should punish them sorely, nay utterly forsake them, if they will not be reformed by those punishments.

The *Israelites* are a woful example of this: who fancied indeed strongly that God was tyed to them so fast by his promises, that they were in no danger to lose him, though they took no care to keep him with them; but found their error to their cost, and paid dearly for it; throughout all generations. When he first manifested himself to them, at their coming out of *Egypt* into the Wilderness, you know how many of their carcases felt there; till they were all consumed but two men, who were the only persons that followed God fully. The cloud which you heard *stood over them*, as a shelter to them while they were obedient to his word, would defend them no longer when they rebelled against him; but poured down fiery indignation upon them, and destroyed them. From that Lord who was in the midst of them, from that dwelling place which they had built for him, out of the house of his glory in which they trusted, there came forth several sorts of sore judgments and smote down the choicest of them. For that, without all doubt, is the propriety of such phrases as that in *Numb. XVI. 46. Wrath is gone out from the LORD, the plague is begun.* From the glory of the Lord, *i. e.* which appeared then to all the congregation at the door of the Tabernacle (*v. 19. 42.*) there issued out the tokens of his divine displeasure in a noisome pestilence: by which and other such-like punishments, *Their dayes did he consume in vanity, and their years in trouble.* For he who had been so kind to them, was so incensed by their repeated rebellions, that he had sworn a little before *Numb. XIV. 22, 23.* That they who had seen his glory and his Miracles, should not see the land which he promised to their Fathers; surely, saith he, there shall not any of them that provoked me see it.

And they that did, when they turned their backs, and dealt deceitfully like their Fathers, provoking him to anger with their high places, &c. felt the same severe strokes of his just indignation. For when God heard this, saith the Psalmist, He

was.

was wroth, and greatly abhorred Israel: So that he forsook the Tabernacle of Shiloh: (which was the first place where the Ark of his presence fixed after they came to Canaan) the Tent which he placed among men: and delivered his strength into captivity, and his Glory into the enemies hand. *Psal. LXXVIII. 59, 60, 61.*

And as he did to *Shiloh*, so he threatned, for the same reason, to do to *Jerusalem*; where he afterward chose to dwell, in the famous Temple which *Solomon* built for him. So we read very often in this Prophecy of *Jer. VII. 12. &c.* Go now unto my place which was in *Shiloh*, where I set my name at the first, and see what I did to it for the wickedness of my people *Israel*. And now because ye have done all these works, saith the Lord, &c. therefore will I do unto this house; which is called by my name, wherein ye trust, as I have done to *Shiloh*; and I will cast you out of my sight, as I have cast all your Brethren the whole seed of *Ephraim*. Which he repeats again, *ch. XXVI. 4, 5, 6.* And at last fulfilled the curse which he there threatens in so terrible a manner, that, as *Jeremy* relates in his Book of *Lamentations*, all that passed by clapt their hands, and hissed, and wagged their heads at *Jerusalem*: For he cast off his Altar, and abhorred his Sanctuary: He gave up the Walls of her Palaces into the Enemies hands; and made her Inhabitants as the off-scouring and refuse in the midst of the People.

But I will not spend the time in relating things so well known: But only remember you how he who appeared to them face to face, as I have shewed (*i. e.* in an open and friendly manner) told them at that very time when he was so gracious to them, that if they despised his Statutes and refused to observe his Laws, he would set his face against them, *Levit. XXVI. 15, 17.* In that very face which shone upon them so brightly, they could see nothing but frowns and the saddest tokens of his high displeasure, when they set at nought his Counsels, and would not be ruled by his will, but followed their own foolish lusts and vain imaginations. He turned then to be their Enemy, and was so far from sparing them, because they were called by his Name, that he verified to the full those words of *Amos III. 2.* You only have I known of all the Families of the earth: therefore

therefore will I punish you for all your iniquities. And there was very great reason for it; as I had better shew you some other time, than hinder my self now in that which I mainly intend, and you, I believe, expect. For you are convinced, I suppose, that the Lord was *in the midst of them*, not meerly as a Benefactor, but as a Law-giver and their Judge: And that if they offended him by strange VVorship, and contempt of all the rest of his Precepts, he stood engaged in honour to depart from such a rebellious people. By whose Example and your own sad Experience, you are sufficiently taught, I should think, not to presume of the continuance of Gods gracious presence with us in this Church and Kingdom, but rather expect to be abandon'd by him; if we take not some better course, than we have done, to prevent a judgment, which we have most justly deserved.

IV.

VVhat that course is I know you would gladly be informed: and therefore I shall spend the rest of the time in the last thing I propounded; to direct you how to pray to God with such prevailing Supplications, for the continuance of his mercies to us, that we may feel our hearts revived by a comfortable hope, that he will not leave us. For as yet he is in the midst of us, and we are called by his Name; and therefore ought not to despair of this blessing, but only sue unto him the more importunately for it, saying, *Lord forsake us not*: That is, withdraw not thy Divine Protection from us; deliver us not over to the will of our Enemies; deprive us not of thy holy Gospel, and thy blessed Sacraments; nor suffer that light which hath so long shone among us to be put out or obscured.

1. For these blessings we must pray, *first*, with great *servency and earnestness* of spirit. For cold and listless desires will do nothing; especially in a case of such great danger. VVhich should stir us up (as all dangers when we apprehend them are wont to do) *to cry mightily to God*; as the King of Nineveh ordained, when he heard there was a Decree of Heaven gone out against them for their destruction, *Jonah* III. 8. Every soul of us should cry mightily to him *in secret*, where no body hears

us but only God: and in our Families (a thing too much slighted) beseeching him to be a guard to us: and in the Publick Prayers (which you should frequent as much as is possible) crying unto the Lord at all times, as the poor distressed Mariners in *Jonah* did, and saying; *we beseech thee, O Lord, we beseech thee, let us not perish.* Nay, in such a dangerous time as this, it behoves every man, who knows any of his Neighbours or Familiars to be negligent in this Duty, to awake him as the Shipmaster did *Jonah* in the midst of that dreadful Storm, saying, *what meanest thou, O sleeper, arise, call upon thy God; if so be that God will think upon us, that we perish not, Jon. I. 6.* And it concerns us all to mind more seriously what we say daily in the Publick Prayers, when Priest and People call upon God in these words, *O God, make speed to save us; O Lord, make haste to help us.* For there was never more need of that passionate importunity; which we should use at home too, saying, *O God be not far from us: O our God, make haste for our help. We are poor and needy, make haste unto us, O God: thou art our help and our deliverer; O Lord make no tarrying.*

2. And as we ought to pray with great earnestness, so with great humility, and deep sense of our own unworthiness to find acceptance with God, and obtain the favour of him which we desire. Our souls must lye as low before him as our bodies; and we must sorrowfully acknowledge that we deserve to be utterly abandoned by him, whom we have most shamefully forsaken, and highly provoked to cast off, and let us perish in our iniquities. So *Jeremiah* teaches us in this Chapter, v. 20. and we cannot address our selves unto him in better words, *We acknowledge, O Lord, our wickedness, and the iniquity of our Fathers: for we have sinned against thee.* The remembrance of these ought to be very grievous to us, and the burden of them intolerable. Which if we feel sensibly, it will dispose us to cry to God with the greater fervency and frequency; and to beseech him the more earnestly to spare us, saying as *Baruch* a great Friend of *Jeremiah* teaches us, III. 1, 2. *O Almighty Lord, the soul in anguish, the troubled spirit cryeth to thee. Hear, O Lord, and have mercy, for thou art merciful; have pity upon us, for*

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for we have sinned against thee. And if he do condescend to our request, we shall the more magnifie his mercy, and his clemency will be the more admirable in our eyes; when we have been made thoroughly sensible how little we deserved it, nay how justly we had incurred his severest displeasure.

3. The sense also of our ill deservings, will help another way to make our Prayers effectual, becaule it will move us wholly to depend upon God for our deliverance. That's a *third* thing necessary to make our supplications prevalent. We must in this humble manner apply our selves to God, and (quitting all confidence in any thing that we can do, even in our Prayers) desire him to save us merely for his own sake; there being nothing in our selves to move him to any thing, but only displeasure against us. This *Jeremiah* also teaches us in the next words to those now mentioned, *v. 21. Do not abhor us* (though we and our Fathers have been great sinners, yet) *do not abhor us, for thy Names sake, do not disgrace the Throne of thy glory.* Which argument he uses also a little before my Text, *v. 7. O Lord, though our iniquities testify against us, do thou it for thy Names sake.* A most excellent Form for us to imitate; who may and ought to say, as it there follows, *Our backslidings have been many, we have sinned against thee; 'O thou hope of Israel, the Saviour thereof in the time of trouble, we have provoked thee to resolve that thou wilt save and deliver us no more: but do it for thy Names sake, do it for thy Truths sake: disgrace not thy holy Religion here established among us: though we be wicked, that is pure; though we deserve to be deserted, that is worthy of thy defence and protection. And may we take the boldness to add (as thy Servants heretofore have done) thou hast many holy devout Worshippers among us, for whose sake we beseech thee to do it. O look not upon the sinners of thy people; but on them which serve thee in truth, 2 Esdras III. 28. 31. 34. and VIII. 26. Are their deeds any better who inhabit Babylon, that they should therefore have the dominion over Sion? weigh thou our wickedness now in the ballance, and theirs also that dwell in the world: and so shall thy Name be found no where, as it is in our Israel. Psal. CXV. 1. Not*

unto us therefore, O Lord, not unto us, but unto thy Name give glory: for thy mercy and thy truth sake. Remember not the iniquities of our Forefathers, but think upon thy Power and thy Name now at this time. For thou art the Lord our God, and thee, O Lord, will we praise; and for this cause hast thou put thy fear in our hearts, to the intent that we should call upon thee.

These last are the words of Baruch III. 5, 6. who imitates, you see, his Friend Jeremiah, as they all do the Psalmist, with whose words I shall conclude this particular LXXIX. 8, &c. O remember not against us former iniquities, let thy tender mercies speedily prevent us, for we are brought very low. Help us, O God of our salvation for the glory of thy Name; and deliver us, and purge away our sins for thy Names sake. wherefore should they say, where is now their God? Let him be known among them in our sight, by the revenging of the blood of thy Servants which hath been shed.

That's the third thing: Let us profess our sole dependence on him, and expectation meerly from his goodness and for his glory; disclaiming all confidence in our selves, and (let me add) in man too; that is, in all humane help and Counsels. For which end let me recommend that Form of Prayer to you, for perpetual use, *Psal. LX. 11. Give us help from trouble, for vain is the help of man.* I say perpetually,

4. For we must pray to God in this manner with perseverance; continuing instant in Prayer, as the Apostle speaks, *Rom. XII. 12. praying always, with all prayer and supplication in the spirit, and watching thereunto, with all perseverance, Ephes. VI. 18.* That is, we must not be discouraged if we obtain not our suits presently, but pray still with all prayer, secret, private, publick; and in the Spirit, with earnestness and fervour; watching thereunto; i. e. borrowing some time from our sleep, or our business, rather than neglect this Duty of fervent prayer; resolving not to be weary, but with all perseverance, to cry mightily to him till he have mercy upon us.

This is our Saviours Doctrine, *Luke XVIII. 1.* where he spake a Parable to this end, that men ought always to pray and not faint, or grow weary. For if, as he shews, an unjust and im-

pious Judge may be moved by importunity to do a poor Widow right, shall we think that God will not avenge his Elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily, v. 7, 8. And this was the course that Jeremy here resolved to take, in their great distress for want of Rain, ver. last of this Chapter, Can any of the vanities of the Gentiles give Rain, or the Heaven give Showers? Art not thou he, O Lord our God? therefore will we wait upon thee. And so truly must we; praying in the Psalmists words, Psal. CXXIII. 2, 3, 4. Behold, as the Eyes of Servants look unto the hand of their Masters, and as the Eyes of a Maiden unto the hand of her Mistress: So our Eyes wait upon the Lord our God, until that he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

Our soul is exceedingly filled with the scorning of those that are at ease: and with the contempt of the proud.

Let every soul here present put up, at least, this short petition to God day by day for this Church and Kingdom; besides those he makes for himself and Family. And as often as you can, set apart some time for more solemn importuning of his mercy towards us.

5. And let us be sure to take care of one thing more, without which all this labour will be lost, viz. to make all our supplications with hearty resolutions, to reform every thing that we know to be amiss in our hearts and lives.

This was the course to which the King of Nineveh directed his People by his Proclamation; requiring all (in the place I mentioned before) high and low to fast, and put on Sackcloth, and cry mightily unto God: yea let them turn every one from his evil way (saith the Royal Edict) and from the violence that is in their hands: who can tell if God will repent, and turn away from his fierce anger, that we perish not? A Heathen Prince, you see, had more sense than to hope he should prevail, merely by fasting, humiliation, and earnest cries to God for mercy: And therefore it would be a burning shame, as they speak, if we who are better instructed should trust to these things alone, without

without a sincere and thorough repentance and amendment of life.

This was the unpardonable stupidity of the *Jews* (whom I hope you will no longer imitate) that when they had fasted, and cried to God, and implored the intercession of the Prophet also, who here beseeches God not to leave them, they imagined the business was done, and took no further care to bring forth the fruits that God expects from Penitents. For which reason God bids *Jeremiah* hold his peace, and say no more in the behalf of such a naughty Generation, as it follows immediately after my Text, *v. 10, 11, 12. Thus saith the Lord unto this people, thus have they loved to wander, they have not restrained their feet: therefore the Lord will not accept them, &c.* Read the rest, and you will see his resolution was this; that if they intended no more than they had done, neither their cries nor *Jeremy's* should obtain his mercy, though they were never so importunate. The main thing was still wanting, which is this I am pressing upon you, *most humble addressees to God with hearts fully purposed to amend.* This and this alone will do the business, and undoubtedly prevail; though the condition of a Nation seem hopeless. For it is plain, *Jeremiah* doth not cease to pray for his people, as you may read here, *v. 19, 20, 21.* but notwithstanding the prohibition now mentioned in the *11. v.* continues to be their Intercessor with God. Which is a sign that he did not understand it as if he were absolutely forbidden to pray for them; but only in case they remained impenitent. Let them but forsake their sins and love no longer to wander in forbidden paths, and he was confident God would hear his Prayers and not depart from them.

To this remedy therefore we must fly, as the chiefest of all; if we would have Gods gracious presence still continue among us: and not imagine we are safe, because we have kept a solemn day of fasting and prayer, and resolve, perhaps, to continue instant in prayer when this day is done. We have been told often enough there is some thing more which God requires of us, and cannot be ignorant that not all prayers, not all importunate prayers, but the effectual fervent prayers of a righteous

Man, avail very much. Which makes it the more strange that of all things we cannot be perswaded to become truly righteous and good men; but are averse to nothing so much as to that, which alone can do us any good. It is a sad thing that we will still split upon the same rock; where we see so many wracks before us. And our condition, let me tell you, will be the sadder; because we have no excuse left us if we will not beware, and in time make use of this effectual remedy, which hath been so long prescribed us. We are in a far worse condition than the stupid Jews, if we still neglect so powerful a means of our deliverance.

For mark, I beseech you, how much *Jeremy* had to plead for his Country-men: Which God indeed would not allow for a sufficient reason to free them from blame, and yet there is no such thing to be alledged in our behalf. You read *v. 13.* how *Jeremy* sighed and said, *Oh Lord God, behold the Prophets say unto them, ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.* As much as to say, this people are to be pitied, for though they are bad: alas for them! they are very bad; yet this is not so much their fault, as the fault of their Prophets, who have assured them they are not in such danger as I tell them, and that none of the judgments I have threatned, shall come upon them. This he thought might at least alleviate their guilt; that they were cheated and abused by their guides, who soothed them up, and dandled them in their sins.

But God would not admit of this Apology; but declares that they and their Prophets should all perish together. *v. 14. 15, 16.* Then the Lord said unto me (this was the reply) the Prophets prophesy lyes in my name, I sent them not, neither have I commanded them, &c. Therefore, thus saith the Lord concerning those Prophets which say, *Sword and Famine shall not be in the land, by Sword and by Famine shall those Prophets be consumed. And the people to whom they prophecy, shall be cast out in the streets of Jerusalem because of the famine and the sword, &c.* For the people ought not to have believed those that flattered them in their vices; which natural reason, without the help of Prophecy, teaches us to be pernicious. And they ought not to have given

given up themselves so easily, to beileve those who brought no sufficient testimonials along with them, to convince serious minds that they were sent by God to them. It was their love to wickedness, which made them so readily assent to lyers, and resign up their faith to bold deceivers; who preached only the dreams of their own deceitful hearts.

What a case are we in then, if we do not reform, in whose behalf, there is not a syllable of this (though alas! but a feeble refuge) that can be pretended to diminish our crimes? There is not one of the Ministers of God among us, that hath preached peace unto us. No, they have said it over and over again with one voice, that God is exceeding angry with us; and that he is not yet reconciled, after so many sore judgments as he hath sent upon us; and that there is no way to atone him but by unfeigned repentance; and that our repentance is but feigned and insincere, without amendment of life. They have caution'd the Nation also against all false Prophets, as we may call them; particularly against the *Romish* deceivers, who would lull you asleep, and promise no body knows what golden days, if we would but return into the bosome of their Church. They have discovered likewise all the impostures of mens own naughty hearts, and have alarm'd the whole Kingdom, and bid them beware of danger; and uprightly shown the way to escape it. And therefore if God would not spare such a poor, deceived, hood-wink't, besotted people as the *Israelites*, who were led blind-fold into destruction, because they loved to be deceived: How can we think he will spare us, who are faithfully admonished, and not in the least bolstered up in our wickedness, if when we see ruine just before our eyes, we will not go out of our way to avoid it? You cannot name any one of this Church, that hath confidently prophesied of glorious times. Nor above one impious Writer of any note (and he not pretending to the Ministry) that hath laid down Principles to encourage men in wickedness and irreligion. And therefore if we will notwithstanding run on in our evil courses, it is a sign we have no heart to any thing else; but that this is our inclination, nay our resolution; and that we being unreformable must perish, because we
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have no mind to be saved in Gods way, but to hurry on to destruction in our own.

Never any Nation perhaps perished, if we must be undone, against so much Reason, against such plain warnings, against so many mercies to invite us to do better, and so many judgments to deter us from our evil ways; against so many convincing instructions, clear and rational arguments, solid confutations, not only of all leud and atheistical Principles, but of Popery and of all Fanatical Doctrines. There can be nothing therefore pleaded in our behalf, but we must be left, as the man without a Wedding Garment, perfectly speechless. A sad and most wretched condition! Sad, because we shall be extremely miserable: and sad, because we shall not be able to say why we were so frantick, as against so many restraints to cast our selves into such miseries.

Which I beseech you let every one of us, for our parts, endeavour to prevent by timely repentance, never to be repented of: For that's the thing, I have shewn you, still wanting for our preservation. And I must tell you further in the last place,

6. That, as the case now stands, it is not an ordinary Repentance and Reformation that will serve the turn. We are gone too far, I doubt, towards ruine, to be delivered without some extraordinary endeavours to put a stop to it: and therefore I must say to you, for a conclusion of all, as our Lord Christ doth to the luke warm Church of *Laodicea*, *Rev. III. 19. Be zealous therefore, and repent.* Repentance is not sufficient for the recovery of a Church, when there is a great Apostacy and defecti- on in Faith and in Manners; but we must join zeal with it, which is a pious warmth in our affections for all that is good and vertuous; and that will certainly do the business. We need not fear then the most desperate Enemies; no, not our sins: but look upon all the Judgments God hath sent upon us, as tokens of his love to us, if they awaken us to zealous repentance. For so our Saviour there encourages us to hope, in the words foregoing: *As many as I love, I rebuke & chasten, be zealous therefore and repent.* There would be some hope of us, if we could but see that indifferency, that chilnel, nay deadnel

deadness which is in too many spirits, turn'd into a warm, nay burning zeal both in the Service of God, and for his Service.

I. Be zealous therefore, *first* in your Devotions; of which I have spoken something already. But let me again beseech you to stir up your selves to make your supplications to God, with more inflamed affection, for the King, for the Parliament, for the Bishops and Pastors of the Flock of Christ; for the Magistrates, for one another; that all and every of these in their several places may attend their duty, and perform it faithfully and zealously. Instead of finding fault, as the manner is, with this and the other person, whose actions do not please us, let us fall upon our Knees, and with fervent prayers intreat the Divine Majesty, that he will bend their hearts to study to do those things which are pleasing and acceptable in his sight; and to do them with all their might, remembering there is no work nor device in the Grave whither they are going.

We tell God every day in the Collect for our Sovereign Lord the King, that we *most heartily* beseech him, *he may always incline to Gods will, and walk in his way.* O that there were indeed such a heart in us, as *Moses* speaks; and that we would constantly with more fervour than ever, put up that Petition for his Majesty! Beseeching him also by whom Kings reign, to be his defender and keeper, and not to suffer any of the Sons of violence to approach to do him hurt.

With the like ardent zeal should we daily say the following Prayer for the Queen, his Royal Highness, and all the Royal Family, that *he would endue them with his holy Spirit, and enrich them with his heavenly grace.* Of which things did we make a greater conscience, and were not careless and frozen in our Devotions, we might hope to obtain that which we so much desire, a clearer discovery of the snares our Enemies have laid for us.

For which I beseech you to pray with all the ardour that you are able to raise up in your hearts, that God would bring to light still more and more the hidden works of darkness. Be importunate with him who sees into the greatest secrets, to lay bare to the very bottom all the wicked contrivances that are against us.

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Call upon him likewise with the same fervour, that he would *endue his Ministers with righteousness*, and inspire them with such courage that they may behave themselves like men, who have not received *the spirit of fear, but of power, and of love, and of a sound mind.*

Pray also that he would raise up the Spirits of those who are assembled in the High Court of Parliament, to consult for our good, unto the loftiest pitch of Christian resolution, wisdom, and integrity. Beseech him to send among them a Spirit of might and power, whereby they may act so resolutely and worthily, that if any be false they may be daunted, if any be faint-hearted they may be encouraged.

Finally pray that all the Lords people, may *watch, and stand fast in the faith, quit themselves like men, be strong; and do all their things in charity; loving one another with a pure heart fervently,* 1 Cor. XVI. 13, 14. 1 Pet. I. 22.

II. But we must not content our selves merely with this zeal in our devotions; we must be *zealous also of good works*, Tit. II. ult. In order to this (which is all, the time will now give me leave to mention) every soul of us must bestir himself to give a severe check to all vicious affections and actions, and to root them out of himself, and his family, and wheresoever he hath any power: looking upon these as the greatest Traitors in the Nation. And since true zeal will always begin at home, where we have most power to reform, let every man search out with great care, and cast out with great indignation, whatsoever he finds in himself that is contrary to his Religion: having a holy jealousy over himself lest any thing should escape his strictest examination. For why should we think that God will preserve our Religion, and maintain it against those that seek to destroy it; if we make no other use of it, but only to fill us with vain confidences of his love and favour, while we continue in our impurities? If we have any love to it, any value for it, let it have its due effects upon us; by purging us from those things which disparage it: *That we may be vessels of honour, sanctified and meet for the Masters use, and prepared unto every good work,* 2 Tim. II. 21. And in what work can they that have authority better employ them-

themselves, than in setting themselves to chastise evil doers ; to reform all abuses in the places where they live ; to discover all workers of iniquity, and to pursue them, when they are discovered with a just indignation, and bring them to condign punishment? They are very *useless* if they neglect this, and have little love to their *Master* and his Religion: which had such power over mens hearts heretofore, that even after they had *lost their first love* and declined in their affection to Christianity, they had so much zeal remaining as not to be able *to bear them which were evil*. It is our Saviours Character of the Church of *Ephesus*, Rev. II. 2, 4. among whose works (though short of what they did at first v. 5.) he reckons this for one, and commends them for *trying them which said they were Apostles and were not, and for finding them to be liars*.

III. Which will lead me to the last thing I am to press upon you ; and that is, to be zealous for the defence of our Religion. Godly zeal I suppose you all know, is nothing else but the affection of love to God raised to the pitch of fervency ; which will not let us endure any hurt or contempt should be offer'd to that which he loves, if we can remedy it. Now what doth he love more than true Religion? which the purer it is, the dearer without all doubt it is to him that hates all iniquity. And where I beseech you can you find any Religion, which in this regard may be compared with that which is by Law here established? Which deserves therefore all the zeal you can express for its preservation ; and at this time calls for all the zeal that it deserves. For it is lost, in all likelihood, without every mans zeal in his place to save it. We are undone, if we have not a heat, activity, and courage proportionable to theirs that seek to destroy it.

And is it not a shame, that false Religion should make men more busie and active, more bold and undaunted, than true Religion doth those who have so long professed it, and been instructed in the worth and excellency of it? Or do we expect to have it preserved without so much ado? Are we such Fools as to imagine, that if we defend our selves weakly, faintly, and timorously, when they assault us not only resolutely but bold-

ly and furiously, we shall get the Victory? No, the Magistrates must do all that is in their power, to execute his Majesties Command for the finding out and expelling those that oppose it. And they that are not Magistrates, must give them their assistance, and quicken those that are. Call upon all your Acquaintance who have any power or interest, to be honest and upright; to preserve their integrity, and not be tempted by any thing in this world to betray their Religion. And tell them it is not enough to be upright, but they must be diligent and zealous: because now is the time for every man to shew himself, and to do all that lawfully he may, for the honour and safety of his Religion. There are no other bounds that I know of, which we are to set to our zeal for our Religion, but only this; that we do nothing contrary to it. Whatsoever it allows, it now requires; that we may not lose it. We must not suffer our zeal to be damped by politick considerations, respect to our private interest, and desire to please Men: but waving all these, take care only that others be not wronged by it, while we suffer, perhaps, very much in our own concerns.

For he knows nothing of the nature of holy zeal, who doth not feel it transport him, to act beyond himself; and to make him quite forget his own private concerns, which he thinks of no further, than as they are included in the publique good. There can be no other meaning of that which the Apostles apply to our Saviour [*The zeal of thy house hath eaten me up, Joh. II. 17.*] than this; that he regarded not his own particular interest, nor minded what he was likely to suffer, but all thoughts of it were swallowed up in his zeal to serve God. Who will not be served indeed by our private passions and evil affections; but doth expect that we should not consult with the wisdom of this World, which is for suffering nothing, but avoiding all that may hurt and prejudice us, though God may be thereby very much honoured. And therefore his wisdom (of which we ought to take counsel) bids us forget the damage we may suffer, and lay aside all thoughts of our selves; so we may but promote his glory. When we have any hope of that, we must hearken to no other advice but that of the Apostle, *Rom. XII. 11. Not slothful*
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in business: but fervent in spirit, serving the Lord. We would be glad perhaps, to follow the other reading of the last part of that Verse, *serving the time*; but not in the right sense: serving the time, by serving the Lord faithfully in our several stations.

This he expects from us; this our Religion and all good men expect from us; that at this time, when the *Romish* Church are so outrageously set to destroy us, we should pluck up our spirits, as the phrase is, and imitate or rather excel them; not in that cut-throat zeal (God forbid) which made the *Jewish* Nation, as it doth them, so infamous; but in a just indignation against such barbarous persons and practices, and in a zealous resolution always burning in our breasts, to defend our Religion, the best we can, against their attempts. I am bold to speak in this manner, without any undue transport, because I find God himself expressing his zealous affection for the defence of his Church in far higher terms than these, *Zach. VIII. 2. Thus saith the Lord of hosts, I was jealous for Zion with great jealousy; and I was jealous for her with great fury.*

Do not you then listen to any motion which may be made to you, I will not say to leave your Religion, but to be remiss and not so zealous for it. Think what a dishonour it will be to you, and how it will endanger it: if when so many *bend their tongues like their bow for lies*, you should not be *valiant for the truth*: Which was the charge that *Jeremy (ch. IX. 3.)* brought against *Jerusalem*, but I hope will never be your guilt; who have such a Religion to defend, as will not let you be Cowards, if you understand the difference between it and that which opposes it. Consider it, I beseech you, beforehand, that if any body should attack you with Arguments to desert it, you may be *steadfast and unmoveable, in nothing terrified by your adversaries*, when they tell you Popery will prevail notwithstanding all our endeavours to keep it out. Resolve it shall never prevail over your souls, whatsoever may become of your bodies: But as you now pray solemnly *God will not leave us*, so you will fortifie your selves impreguably against all

perswasions to leave him, by quitting your Religion.

Do not so much as stoop to hearken to any such seducement; but considering, as I said, well beforehand what it is you must leave, and for what (if you forsake the Communion of this Church) *stand fast in one spirit, with one mind* (in perfect unity) *striving together for the Faith of the Gospel*. So I may truly call our Religion here established; from which if you should depart, you leave the old way of serving God for new inventions. For you forsake a Religion wherein God is purely worshipped, for one that joins Saints and Angels with him. You forsake a Church that prays to God alone, through the intercession of Christ Jesus, for one that prays to Saints in the very same form of words wherein they pray to him. You leave the holy Scriptures, to follow uncertain Traditions; and part with your Bibles, for Legends and fabulous Stories. You go away from Prayers and Hymns you understand, to a Service in an Unknown Tongue. Instead of the whole Sacrament you must be content with half; or rather with none at all. For it is certain, where the Blood of Christ is not imparted to you as *shed*, or poured out of the Body (as it is not in the Roman Church) it is not communicated at all, and the people have no fellowship with Christ in his death, being deprived of his blood, which was *shed for the remission of sins*.

Instead of sure and certain comfort, you must rely in all holy Offices upon meer uncertainties: for if the Priests intention be wanting (of which none can be sure) there is no Baptism, no Communion, no Orders, no Priesthood, no Church. And consequently you leave the worshipping of Christ, for a Worship, which, for any thing you can know, may be meer Idolatry. For in case there be no Transubstantiation, but the Bread and Wine still remain after the Consecration, they themselves have acknowledged it is Idolatry to worship them. Now we are sure there is no Transubstantiation, and it is impossible that they should be sure there is; (even according to their own principles, because they can never be sure the Priest actually intends to do what Christ commanded, and then nothing is done) and therefore they can never be sure that they are not Idolaters.

¶ If

‘ If you join with those of *Rome*, all the ancient Councils must signifie nothing with you, in comparison with one late Conventicle, which was no better than a Conspiracy of a few men against the Church of Christ. You must quit a Church which teaches you to be subject to the King as Supreme, for one that teaches you to be subject in the first place to the Pope. Exchange a Church that requires of all its Members the strictest obedience to their Governour, for one that at least suffers the most rebellious principles to pass for Christian Doctrine, and the most bloody murders to pass for Christian, if not meritorious, actions. You must leave a Church that bids you look about you, and see that you be in the right, for one that would put out your eyes, and bids you blindly follow them: A Church that, in *St. Paul’s* words, requires you to *prove all things*, for one that requires you to renounce your Reason, nay common sense, that you may believe the greatest absurdities.

‘ If you leave the established Religion, you forsake a Church whose Service is performed in a plain and grave, a comely and decent manner, for one that is burthened with more Ceremonies by far, than are contained in all the Law of *Moses*. You depart from a Church which only seeks the good of your souls and the glory of God in all its Ministrations, for one that is apparently contrived for enriching the Priests, and for the glory of the Pope. You leave a Church which teaches you to live piously, or else gives you no hopes of salvation, for one that indulges men to live as they list, and yet not utterly perish at the last. A Church you abandon that is mild and gentle to those that are deceived, for the sake of one that prosecutes all those who dissent from it with Fire and Faggot, Massacres and unheard-of butcheries. Nay, you relinquish a Church that is very charitable in her Opinions and Censures, for one that damns all those to the pit of Hell, though never so blameless in their lives, and stedfast believers of the three ancient Creeds, if they be not of their Communion.

‘ You leave a Religion which proclaims that *Marriage is honourable in all, and the Bed undefiled: but Whoremongers and Adulterers*

' *Adulterers God will judge*, for one that strictly forbids her
 ' Priests to marry, but connives at their Fornication. That is,
 ' you leave a Religion in which you are taught to have the
 ' greatest regard to the Commands of Christ, for one wherein
 ' you may more safely break many of his Precepts, than one of
 ' the Laws of the Church. To conclude, you leave a Religion
 ' which is sincere, and void of all deceit and fraud, for one
 ' which cheats men with hallowed Trinkets, (such as *Roses*,
 ' *Beads*, *Swords*, *Agnus Dei*, and other waxen ware) whereby
 ' they draw vast sums of money from the simple, for meer toys
 ' and bables.

They that consider not the case may look upon all this as an
 invective, which in truth is but a bare Narrative: and no more
 than is necessary to be said, our enemies themselves being Judges,
 at such a time as this. For they would look upon us, I am
 confident, as a company of despicable wretches, if we should
 not dare on such an occasion to speak for our Religion. Which
 teaches us, after the example of St. Paul to be *jealous over you*
with a godly jealousy: fearing lest by any means, as the Serpent
beguiled Eve through his subtilty, so your minds should be corrupted
from the simplicity that is in Christ, 2 Cor. XI. 2, 3. In which
 you ought to preserve your selves, and not admit of the *Romish*
 mixtures, whereby the simple Religion of Christ is adulterated;
 if you have any regard either to your Souls, or your Bodies, or
 your estates, which are all in danger. Be zealous therefore in
 your Religion, and for your Religion. Show that you mean
 not to leave it (for that is in effect to leave your reason, that you
 may be rob'd of your faith) nor to leave off your most vigorous
 endeavours to preserve it.

And truly we have the greatest cause to be thus zealous both
 in our prayers and in our endeavours, to fortifie our selves and
 one another; to rouse up our courage, to maintain what God
 hath so long by many wonderful providences maintained and
 preserved: because he doth not seem to have a mind to leave us,
 if we will not basely desert him and his cause.

For mark, I beseech you, what encouragement he gives us to
 hope, that notwithstanding our vile requitals of all his loving-
 kindness,

kindness, we may be delivered, if we will at last take such a pious course, as I have described.

First of all, he hath graciously heard the Prayers of his faithful people, who have often besought him, that *he would bring to naught all the evils which the craft and subtilty of the devil or man worketh against us.* He hath strangely, when we lookt not for it, detected their secret Counsels; and thereby delivered our Sovereign (whom God long preserve) from the detestable design which was against his life. This was the Lords doing alone, and it ought to be marvellous in our eyes; and excite us to do all we can for our own preservation, seeing he hath done so much already. *For unless the Lord had been our help, our souls had quickly dwelt in silence, Ps. XCIV. 17:*

Another encouragement is the happy agreement, hitherto between the two houses of Parliament: who both are industrious to make further discoveries of those ungodly devices which are in part come to light, and to provide the best means they can think of for our safety.

His Majesties gracious Declaration also, that he is *ready to joyne with them in all the wayes and means that may establish a firm security of the Protestant Religion as our own hearts can wish,* is a further encouragement.

But the greatest of all is, that God hath done all hitherto for us himself, for his *own Names sake*; notwithstanding our high provocations. There hath been little of man seen in all this business, or in any of our former deliverances; which have been a succession of Miraculous works, for the preservation of this Church and Kingdom. We cannot say that it was the prudence, the diligence, the watchfulness of our Councillors, which brought to light the deeds of darkness; but Gods infinite mercy alone who toucht the heart of one man to reveal those secrets; which, for the present, hath dasht their designs in pieces. As confident as they were they are faine short of their aim; and the prey is snatcht, as it were, out of their very teeth. *They opened their mouth against us, they hissed, and gnasht their teeth;* but have not as yet been able to say, *we have swallowed them up,* certainly this is the day that we looked for: *we have found it, we have*

have seen it, *Lam. 2. 16.* No; *Blessed be the Lord, who hath not given us as a prey to their teeth:* Which we may very well look upon as a token for good, saying with *David, Psal. XLI. 12.* *By this I know that thou favour'st me, because my enemy doth not triumph over me.* When they were in so fair a way to it, then to be disappointed of their triumph, is a manifest sign, I think, that God hath a kindness for us. And may encourage us to say when we see them rave, and hear them still brag that the day shall be their own, *Talk no more so exceeding proudly, let not arrogance come forth out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed. He will keep the feet of his Saints, and the wicked shall be silent in darkness: for by strength shall no man prevail, 1 Sam. II. 3, 9.*

Did we thus religiously depend upon him, and trust in him, I am very confident he would still defeat our enemies; and not suffer them, howsoever they may boast, to triumph over us: even for this very reason because they are so insolent and barbarous. That's a new thing to be considered for our encouragement. The savage cruelty and bloodiness of their designs, against those among whom they live peaceably, and who have been kind as well as gentle to them, is an argument that God abhors them as much as we can do; and that he will confound them, if we do not provoke him to abhor us and cast us off, for our ingratitude and gross negligence in that Religion, which hath been so often most wondrously preserved. We may make the same complaint to God that *David* did, and thereby move him to pity us; that they are not only *our enemies wrongfully, but have rendered us evil for good, and hatred for our good will:* which is the character of the worst natures in the world.

It would have been easie for us, were we so disposed as we find them to be, to have destroyed them all long ago: Our Numbers and strength being so vastly greater, that nothing could have restrained us from it, but only this, that our Religion is better. Which may make us hope God will be farther merciful to us; and not let them prevail, who are emboldned by nothing else to attempt to destroy us, but by this alone; that we are taught to be so kind to them as not to destroy them.

If David made this an argument why God should defend him from those that rose up against him, because they were gathered together, *not for my transgression, nor for my sin, O Lord, as he speaks, Psal. LIX. 3.* We may much more urge the same motive, with a little alteration of his words, saying, *Deliver us from the workers of iniquity, save us from bloody men. For lo, they lie in wait for us; the mighty are gathered together against us; not for our transgression, nor for our sin, O Lord* (but quite contrary, because our fear of thee forbids us to destroy them) *They run and prepare themselves without our fault: awake to help us, and behold the danger wherein we are. Thou therefore, O Lord God of hosts, the God of Israel, awake to visit them: be not merciful to any wicked transgressor. Consume them in wrath, consume them that they may not be: and let them know that God (not they) ruleth here, and unto the ends of the Earth.*

And it is a singular comfort surely to know and stedfastly believe, that as the Psalmist saith elsewhere (*Psal. XCIX. 1.* according to the old translation) *The Lord is King, be the people never so impatient; he sitteth between the Cherubims (i. e. governs the world) be the earth never so unquiet.* Upon him therefore let us depend and commend our selves piously to his protection, and we need not fear all the power on earth, that they can raile against us. As for their interest in heaven, we are sure it is very small; *For if the Lord had not been on our side, when they rose up against us; then they had swallowed us up quick, when they were so wrathfully displeased at us.* They depended it's like very much upon their supposed interest in the Saints: whom they ply hard with their prayers, and it is probable besought their help very earnestly upon this occasion. For I find they have relied upon them, more than they are willing to confess, in former times: particularly when the Spaniards invaded us with their Armada called *Invincible*. An Image then of the Blessed Virgin, famous as they pretend for Miracles both on the Sea and Land, was brought in great pomp from *Del Puig* to the great Church of the City of *Valentia*. And there a Solemn Litany was Sung to her upon the 17. of July being Sunday 1588. part of which I shall recite (out of *Ferdinando Texeda*) that you may see

how little credit is to be given to them, when they tell you they only desire the Saints to pray for them.

We Sinners beseech thee to hear us, that thou wouldst impetrate true Repentance for us.

We beseech thee to hear us.

That thou wouldst take care to preserve the Apostolick See, and all Ecclesiastical Orders in Holy Religion.

We beseech thee to hear us.

That all Storms allayed thou wouldst conduct the Catholick Fleet of the Catholick King in safety to the desired Haven.

We beseech thee, &c.

That thou wouldst make the Catholick Fleet of the Catholick King victorious over Savage Hereticks.

We beseech thee, &c.

That thou wouldst smite the obstinate Hereticks of England with fear and trembling.

We beseech thee to hear us.

I omit therest, because this is sufficient to show where their great strength lies (as to the other VWorld), which as it failed then, so no doubt it ever will in time to come. For they are instigated to their bloody attempts by another sort of invisible powers, who, if God permit, may give them indeed very great assistance. But the blessed Virgin and the Saints, if they know what is doing here, we are well assured will pray against them, and join with us (without our supplicating their favour) in such humble requests as these,

O God, to whom Vengeance belongeth : O God, to whom Vengeance belongeth, shew thy self.

Lift up thy self, thou Judge of the Earth ; render a reward to the proud.

Lord, how long shall the Wicked, how long shall the Wicked triumph? How long shall they utter and speak hard things? and all the workers of Iniquity boast themselves, Psal. XCIV. 1, 2, 3, 4.

And

And if I put into your Mouths a whole Psalm appointed to be read this morning (and composed in some such distress as now presses us) with such alterations as may make it applicable to our condition; I am confident I shall neither offend the Saints in Heaven, nor the Saints on Earth.

Psal. LXXXIII.

Keep not thou silence, O God: hold not thy peace, and be not still, O God.

For lo, thine Enemies make a tumult; and they that hate thee have lift up the head.

They have taken crafty Counsel against thy People, and consulted against thy hidden ones.

They have said, come, and let us cut them off from being a Church that their Name may be no more in remembrance.

For they have consulted together with one consent: they are confederate against thee.

We cannot tell their Numbers, and their Combinations; like those of Edom and Ishmael, &c.

But do thou unto them as unto the Armada of which they boasted: and as unto the Gun-powder Conspirators, &c.

O Our God, make them like a wheel: as the stubble before the wind.

As the fire burneth the wood, and as the flame setteth the mountains on fire;

So persecute them with thy tempest, and make them afraid with thy Storm.

Fill their faces with shame: that they may seek thy name, O Lord (that great happiness we wish them with all our hearts.)

Let them be confounded and troubled for ever: yea, let them be put to shame, and perish.

That they may know, that thou whose Name alone is JEHOVAH art the most high over all the earth

F I N I S.

REPORTING ON THE STATE OF
THE NATION
AND THE
PROGRESS OF THE
NATION
IN THE
YEAR
1880

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Pharar ffymon

Pharar ffymon.

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And it is the only way to know
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